VOL. I. AUGUST, 1886. No. 8.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

VOL. I. AUGUST, 1886. No. 8.

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EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

The leading word of science is "proof!", "proof!", and a great word truly it is,—so great that it is not strange if some in a scientific age like ours should for a time suppose it to be the greatest of all words. But slowly it is dawning on the profounder minds of the age, even among scientists, that there is another word greater—another word which touches deeper depths, and rises to higher heights, and grasps mightier realities than this. It is none other than religion's old word "faith" —a word which shallow minds have sometimes sneered at. How quickly "proof" reaches its limit in whatever direction we go and must call for help upon its stronger brother "faith", is perhaps nowhere better shown than in a powerful passage in Tennyson's "Tiresias," the poem which furnishes a title to the poet laureate's recently published volume. With profound penetration Tennyson writes:

Thou canst not prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself;
For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
Faith reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No",
She seems the Best that glimmers through the Worst,
She feels the Sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd "Mirage!"

The similarity between the ceremonials of Roman Catholic worship and those of Buddhism is remarked upon by a correspondent of the St. Louis *Globe-Democrat,* writing from Otsu, Japan, as follows:

"At the Nishi Hongwanji, or East Temple of this city, one sees the full splendors of a Buddhist place of worship. At Monday mass the great temple is filled with worshippers. Companies of priests in gauze and brocade garments chant the service, burn incense, light tapers, read from the sacred writings, and open the golden doors of the shrine containing the ancient image of Buddha. The faithful clasp their hands, bow to the earth, and use the rosary in prayer, and the whole splendid service is so much like that of the Church of Rome that it bewilders one to find the difference and realize that it is the gilded altar of the Nishi Hongwanji before him and not that of St. Mark's."

Boston has been trying some successful experiments with vacation schools, and a movement is now on foot to start something of the kind in New York, schools in which the younger children shall have kindergarten instruction, and, those older, short courses in natural history, sewing, domestic and other industrial work. If thus some hundreds (why should it not be thousands?) of children of the poorer classes can be gathered from the hot streets and scarcely less hot tenement houses, into the cool, airy, school rooms, for some

practical summer work as interesting as play, will it not be a beautiful and a noble beneficence?

Richard Grant White had an undisguised contempt for the theory that the real author of the plays called Shakespeare's was Sir Francis Bacon. In the essay on that theme contained in his last published volume Mr. White treats the subject without gloves. Some of the contrasts he draws in summing up the discussion are particularly keen and strong, and ought to go far toward setting the matter at rest in the minds of readers. Here are a few:

"Bacon, a logician; Shakespeare, one who set logic at naught."

"Shakespeare, the most heedless, the most inconsistent, the most inexact of all writers who have risen to fame; Bacon, the most cautious and painstaking, the most consistent and exact of writers."

"Bacon, without humor; Shakespeare's smiling lips, the mouthpiece of humor for all human kind."

"Bacon, shrinking from a generalization even in morals; Shakespeare, ever moralizing and dealing even with individual men and particular things in their general relations."

Bacon, a highly trained mind; Shakespeare, wholly untrained."

"Bacon, utterly without the poetic faculty, even in a secondary degree; Shakespeare, rising with unconscious effort to the highest heaven of poetry ever reached by the human mind."

"To suppose that one of these men did his own work and also the work of the other, is to assume two miracles for the sake of proving one absurdity."

One of the German poets—Herder, if we remember correctly—speaks of himself as when a boy at school boring holes with a gimlet through the wooden walls which confined him, and finding intense delight in the glimpses which he thus obtained of the free fields, woods and skies outside. This reminds us of what is going on in the religious sects around us. How many in all denominations are boring gimlet holes through the walls of their theological prisons, and looking out with ardent longing upon the freedom which God has given us as Unitarians to enjoy.

The Unitarian Church Building Loan Fund is nearly all out and at work, only about $2,500 remaining now in the treasury. The coming year should see large contributions made by our churches to this, one of the most useful of all our missionary agencies. It is encouraging to know that the interest on the fund, as it now stands, will bring in about $4,000 each year, to be re-invested for church building purposes perpetually.

The following is the brief, simple, excellent covenant adopted a few weeks ago by Unity Church, Chicago:

"In the love of truth and in the spirit of Jesus we join with one another for the worship of God and the service of man; and we profess it our purpose and desire to abide in the Unitarian faith, and to worship in Unity Church."

A fund is being raised by the friends of Theodore Parker in this country, England and on the Continent of Europe to put in proper condition his burial place in Florence, Italy, and erect a fitting monument. Among the subscribers to the fund already, on the other side of the sea, are Dr. Martineau, Prof. F. W. Newman, Frances Power Cobbe, Ernest Renan and Prof. Revielle. Undoubtedly a large number of the admirers of the great preacher in this country will be glad to assist. Contributions may be sent to the editors of *The Index*, 44 Boylston street, Boston, Mass.

We are sorry that the inception of this good enterprise should have been left to those friends of Mr. Parker who only slightly, if at all, identify themselves with the Unitarian body. But, if we have been neglectful to undertake a needed work, we are glad and gratified that others have taken the initiative. We believe that this fund will be contributed to by men and women of every religious name and of none.

Of all the friends of Theodore Parker it is natural that none should be more interested in the movement to secure a fitting memorial for him than Frances Power Cobbe, who was one of the most ardent of his friends and admirers while he was living, who was present when he was buried in that

foreign grave, and who has edited the most complete and best edition of his works that has yet been given to the world. In writing to send her contribution to the proposed fund she speaks thus of the burial place and of what she thinks the memorial should be:

"I visited the spot again—you know I was present at the funeral—about five years ago, and then paid the *custode* to renew the violets and otherwise set it in order. But the cypresses—ugly ones they were—had grown so as to shadow it sadly, and it is, as you say, far too humble and neglected. I hope the fund raised will suffice to produce a worthy monument. Something, I think, in the way of a canopy or a bust, or a white marble headstone with a medallion, and his head in intaglio-rilevato would perhaps be best. Some one really qualified ought to be asked to compose a suitable epitaph, or to select a passage from his own writings to serve as such."

Our *Unity* friends seem sorely exercised by the intimation of a number of our Western churches that they can no longer contribute to the work of the Western Conference. They try to prejudice the case by raising the cry of "secession!" But really the boot is on the other leg. We have not seceded. Our old historic churches in St. Louis, Cincinnati, Meadville and Chicago stand exactly where they did. They stand on their old religious basis, for their old avowed Christian work. They have only 'seceded' as the baggage wagon secedes when the mule of too advanced views takes the bit between his teeth, insists on running the concern at his own pace, and finally succeeds in getting away with *the shafts and the sign-board.* When the majority at Cincinnati voted down every clearly religious statement of the Conference object—whether in the form of its standing for "pure Christianity," or of "a religion of love to God and love to man"—and deliberately forced through a statement of merely ethical objects, — well, that movement might be "progress," but anyhow it is *their* movement, and simply the rest of us cannot follow them. They have gone clear away out of sight. The wagon has done nothing unusual. It is on the road where it was left. For a while perhaps it does not make even its former steady progress. But it is rather rough to say that it has seceded!

In plainer words, the simple fact is, as we pointed out last month, the Western brethren who refuse to go with the Western Conference in its abandonment of Christianity, simply do what the Union men of the South did when they refused to go with the several Southern states in their abandonment of the Union. Those in the West who find themselves driven to withdraw from active work with the Conference, deeply, profoundly regret any separations between themselves and any of their brethren; but surely the responsibility of such separations can rest only on those who insist on making a radical departure from what has heretofore been known as Unitarianism, and not upon those who persist still on standing on Unitarian ground and working for Unitarian objects, and who refuse to join the departure.

It is only natural that the brethren who take the Unity side of the Western controversy, should speak, as they do, of the pamphlet which has treated the Western situation with most fullness, *The Issue in the West*, as "misleading." We have been waiting very patiently, now these many weeks, for some one to point out *how* or in *what respect* the pamphlet is misleading. No one, however, seems to do it. The only one who appears to have seriously tried is Mr. Gannett; but from various sources comes the verdict that the strongest possible confirmation of the positions taken, is the admissions which Mr. Gannett himself makes in his attempt to refute them. Indeed some friends have gone so far as seriously to urge the wisdom of printing a new edition of the pamphlet, including with it Mr. Gannett's reply, as a corroboration of the pamphlet's truth. No, if the events that have transpired, and the utterances that have been made since *The Issue in the West* was published, have proved anything, they have proved that it is *not* "misleading"; that it does *not* "misrepresent" the situation; but that it is as fair, careful and accurate in all its statements and positions as it is courteous and kindly in its spirit.

The Board of Directors of the American Unitarian Association at its last meeting passed a strong resolution reaffirming the distinctly Christian character and purpose of the Association and its work, as follows:

Resolved, that we, the directors of the American Unitarian Association, reassert our firm adherence to the objects for which the association was founded, namely, "to diffuse the knowledge and promote the interests of pure Christianity," and would regard it as a subversion of the purpose for which its funds have been contributed, as well as of the principles cherished by its officers, to give assistance to any church or organization which does not rest emphatically on the Christian basis.

We are glad the Association has taken this action; we think it will tend to give confidence to the great body of our people both East and West, and make them feel that whatever may be the course of this or that local organization, our National Administrative and Missionary body stands firmly for what Unitarianism has always been, namely, a broad, rational, undogmatic, but positive and real Christianity. So, too, this action will do something, we are sure, toward correcting the seriously hurtful impression regarding Unitarianism, which the Cincinnati action of the Western Conference has given to the public at large.

As to the wisdom of the A. U. A. Board in postponing the election of an Agent or Secretary to have charge of its western work, there is more room for question. Of course the Board wished to be deliberate. This was wise. But it should not be forgotten that the western interests of the A. U. A. are very large. Nearly half the missionary money of the denomination is expended in the West. The West is far away from the A. U. A. headquarters in Boston. For these and other reasons we believe there is now no step so important for the Association to take, when it has had time to do it with deliberation, as to find a careful, judicious, experienced, able man, thoroughly in sympathy with the objects for which it has its existence, and make him its Secretary for the West (just as it has made Mr. Wendte its Secretary for the Pacific coast), and give him general charge (in subordination of course to the Board and the General Secretary in Boston) of its Western work. Thus the work could be unified, guarded, held in hand, as otherwise it can never be. Exactly this course was once adopted by the A. U. A. and carried out for half a dozen years, and with the result of establishing more churches in the West than in any corresponding period either before or since. If this plan had been continued we do not believe the present difficulties in the West would ever have arisen. And in our judgment the shortest, if not the only way out of the embarrassing situation which the A. U. A. finds itself in to-day, in its Western work (an embarrassment which is liable to grow deeper unless something is done) is, to return to this plan, and as soon as practicable. For the Association to put into the West such a carefully selected, trusted and competent Western Secretary (he should be called *that*, and not Western *Agent*) to represent it in the West, and to have oversight of its important, complicated and growing Western interests, seems to us the most careful, wise and self-respecting, not to say energetic and business-like course the A. U. A. can pursue, and the one that, better than any other, will command the confidence of both West and East.

J. T. S.

We would like to inquire the meaning of the statement in *Unity* of June 24, that the action of the A. U. A. at its late board meeting "will in the main be acceptable to the officers and friends of the Western Conference." Does this statement refer to the resolution passed by the board, which we have quoted above? Hardly; for it will not be forgotten that a much milder statement of the Christian position has been voted down by the Western Conference; and the idea embodied in the resolution that the A. U. A. money ought to be used for the establishment and support of only Christian churches, is one which the leaders of the Western Conference have

in the strongest manner opposed as unjust, illiberal, narrow. We trust that the Western Conference is not now trying to secure the backing of an organization whose platform it has repudiated. And it may not be amiss for us to call attention again to the fact, so that none can misunderstand, that the division in our Western ranks is because the Western Conference repudiates the platform on which the A. U. A. stands, and that the division may all be healed and all our forces may be brought into harmony and co-operation again, if the conference will place itself squarely and honestly upon that platform.

Among the most serious things arising out of this western question is the tone taken by the *Christian Register*. The Editor of the *Register* has at times of late years disclaimed that his paper is the organ of Unitarianism, but few have realized till now how emphatically true this is. It is not so much that it has taken a position on the question which the vast majority of Unitarians throughout the country would utterly repudiate, as that it entirely fails to appreciate and fairly represent the feeling on the other side. Here is a matter which has alienated a large number of the oldest and staunchest workers of the Western Conference, not soreheads or hide-bound conservatives, but ministers like Rev. John Snyder, of St. Louis, and broadminded laymen like Judge McCrary, and Mr. Joseph Shippen; these men have felt the action taken at Cincinnati not merely impolitic but so compromising to our whole Unitarian cause as to compel them to the extreme step of withdrawing from the work of the Conference, and the *Register* affects to treat the matter as a mere passing humor of local prejudice or misunderstanding to be settled by a few admonitory pats on the shoulders. We put it to our contemporary that this kind of treatment is entirely unworthy. These men in the West are contending for the ground on which our steadiest workers and leaders everywhere unquestionably stand. They have never been extremists; they have never pressed any sectional policy of their own; and they understand the present issue perfectly well. It would be worth the *Register's* while to try to understand it also.

THE NEW WESTERN UNITARIAN ASSOCIATION.

Mention was made in our last issue that, as a result of consultations held in Meadville and Chicago, steps had been taken to establish a new Unitarian organization for the West, and we publish on another page the proceedings. The meeting in Chicago was composed of persons deeply interested in and closely identified with Unitarianism in the West, and upon consideration of the present state of affairs they unanimously concurred that duty called for some action. In considering the practical questions, what to do, and how to do it, it was deemed expedient to have the movement purely an individual one, and to avoid as far as practicable antagonism with existing organizations; and it was deemed inexpedient to create a new society parallel with or analogous to the Western Conference, or to wait until the American Unitarian Association took action relative to its work and interests in the West. But the declared and practical purposes, aims and methods of the American Unitarian Association are so well known, and command such general approval both in the East and West, that the conclusion arrived at was to co-operate with that association in furthering its purposes and promoting contributions to its treasury. Time is required for development of plans and methods for active work and usefulness. The new Association will seek to promote in the West, in such ways as shall hereafter be decided upon, that "pure Christianity" that finds expression in love to God and service to man.

CHURCH LOYALTY.

A TALK TO OUR YOUNG PEOPLE.

I.

I do not think that our younger men and women quite realize all that the church might be to them, and that they

might be to the church. Many feel as if they were mere hangers-on, without any part, without any responsibility. Now this idea wants clearing away. You want to feel that this is *your* church, just as much as it is that of your parents or elders.

If the pews stand in their names and not in yours, that is only a matter of business convenience. It does not touch the deeper fact of the matter. What a church stands for is human lives—human lives drawing together, to reach up together toward the eternal things.

In the Lord's sight each church is made up of all whose religious life centres in it. In the Lord's sight your younger life is just as much a part of it as our older life. And we want to have you take hold with us on that basis.

But *church*-loyalty? The phrase sounds narrow to some. And there *may be* a church-loyalty that is very narrow. If a church is narrow and antagonistic, if it hedges itself round with exclusiveness, if it sets itself up as the only church which has a right to the Christian name, or by which men can be saved; if it tries to close the minds of its people against the good thoughts and the good men of other systems, why, then, loyalty to that church *must* mean narrowness,—and yet even so, if a man is to belong to such a church it is better for him that he shall be loyal to it than that he shall be careless and half-hearted. But a church may be the very opposite of all that; and then there may be the heartiest loyalty to it, without a particle of narrowness. I may love my home and think it the best home in all the street and do everything I can to have it beautiful and happy, without a particle of ill-feeling towards the other homes about. A soldier may be proud of his regiment, and think it the best regiment in all the army, and do his best to make it efficient, and yet have the most cordial feeling towards all the other regiments in the service. And that is exactly the kind of loyalty which this Unitarian church of ours has always tried for, and asks today. We have never set ourselves up as the only Christian Church. When others denied us the Christian name, we have never denied it to them; and still we do think that we have come a little nearer than the rest of the Christian world at once to real Christian liberty, and to simple Christian truth. That is why we would persuade others to join us and crave to have our young life hold loyally with us: first, because of our open *religious liberty*, and secondly because of the broad, simple *religious faith* to which that liberty has brought us.

Why, if it was only for our freedom, —that would be worth any loyalty that we can give. Do you note that in this little Unitarian body of ours we have been trying the first experiment Christendom has ever seen of a church standing frankly for freedom,—associating for the worship of God and the following of Christ without setting up any creed, opening its innermost fellowship to all who wish to enter, not trying to prevent those who may come afterwards from changing their belief as should seem truest, not trying to exclude or to smother differences of thought, but accepting them and trying how much of religious union might still be possible. Yes, if it was only for this beautiful spirit of thoughtful freedom, which, all through, our church has stood for and tried for, I cannot help feeling proud of it and loyal towards it. But there is more. That *freedom* has led to *truth*. Through that open way of free and earnest thought in which our fathers led us, I believe that we have come to singularly clear and simple thoughts on the great truths of religion. Even so, we do not shape them into any creed. We do not insist on one another holding them just thus and so. We have no authoritative statement of them. And so there are always considerable varieties of opinion among us. Really, there is just as great diversity of opinion among the members of every other church—only, in the other churches they try to play that they all believe alike, while we frankly admit our differences and accept them as the inevitable thing among people who *really*

think. And still, with all these varieties of opinion, our great thoughts stand out strong and clear, about all the central realities—God and Man, and Christ and Salvation and the Eternal Life. But I will speak of these next time. B. H.

IDEAL HOMES.

What is the ideal home? While viewed in its outward relations it is a place of warm and generous hospitalities, viewed from within, it is a place sacred to privacy. It is a castle where, when we desire, we may be shut from the world, and within whose sacred enclosure we may draw our longest breath, speak our frankest word, and be our freest, truest self with no fear of being misunderstood. The ideal home is a place sacred to sincerity, where the hollowness and the make-believes which so eat out the heart of society cannot enter. It is a place consecrated to unselfishness, and that beautiful self-forgetfulness for others' sakes, which we rejoice to see everywhere, but which most of all we expect where deepest, tenderest love is.

How are ideal homes made? Let us be sure there does not necessarily enter into the making of them either wealth or luxury. Indeed one may seriously doubt whether wealth and luxury do not unmake more homes than they make. Today many of the most beautiful homes that this earth of ours knows have rag carpets on their floors, or perhaps no carpets at all; on the table no silver, and outside no carriage.

How are ideal homes made? They can only be made by the co-operation of all who have to do with them. The home will fall below its best if the husband and father, as well as the wife and mother, does not stand at the center of it, each drawing continually and joyfully from brain and heart, love and life to feed its holy fires. Father, mother, brother, sister, down to the least little tot of all, who can only smile or prattle a loving word, must each bring of his or her treasures gifts to its altar.

How are ideal homes made? Let us understand if they come at all they *are made.* They do not spring up by chance. They are created, and created by effort, by thoughtfulness, by care, by patience, by hope, by consecration to duty, and above all by love—love manifested itself in the beautiful spirit of not seeking to be ministered unto, but to minister and to give one's life for others. J. T. S.

TENNYSON, RUSKIN, BROWNING.*

Probably no three names have been more prominently before the literary world during the past forty years than the three which stand at the head of this article.

Tennyson is the most widely read and most popular of the three. This is due partly, doubtless, to a flowing rhythm and transparency of style which make his verses easy to read, but partly also, perhaps chiefly, to the fact that he has given the fullest and most characteristic expression to the poetic spirit of the age. This spirit is marked especially by a love of beauty "for its own sake, as something to be cultivated for its promise of good to the human spirit;" by a love of art as an embodiment of beauty; by an intense interest in man as man, and a growing love of whatever pertains to humanity; by love of nature as the environment of, and means of development of man's æsthetic nature; and by great realism in all artistic portrayals of nature and life,—picture and poem alike being valued according to its truthfulness to nature in the representation of scenes and events. Tennyson is *par excellence* an artist who paints pictures with words. The sentiment of beauty dominates all his other tendencies, and leads him to seek everywhere for what is lovely and beautiful and then to portray these in a richness of coloring and delicacy of outline unsurpassed in English poetry. His knowledge of nature is varied and accurate, but his chief poetic inspiration is found not in nature but in human nature. Man and his soul experiences of daily hopes, sorrows, achievements and needs furnish most of

* POETS AND PROBLEMS. TENNYSON, RUSKIN, BROWNING. By George Willis Cooke. Boston: Ticknor & Company, pp. 388, price $1.50; S. A. Maxwell & Co., 135 and 136 Wabash Ave., Chicago.

his themes. The one increasing purpose he sees in history is the result of the united effort of God and man, and his faith sees with unwavering vision, "good," if far off, "at last to all". He thus becomes a teacher of faith in a doubting and questioning age.

Ruskin, too, is a product of the poetic spirit of the age in which he lives, in that a love of beauty for its own sake, and of art as the hand maiden of beauty have dominated and given direction to his life work. He, too, is a student of nature and a lover of man, true to the former while striving to serve the latter on the higher planes of his being. It is not the purpose of art, as Ruskin understands it, to copy nature, but to read its meaning as the dwelling place of Deity, and art is to be constantly estimated in its relations to human culture in the directions of use, morals and religion. Ruskin has done much to awaken a new and higher interest in art, but in doing this he has been a critic of life itself, of its purpose and fulfillment; he has ever kept art subordinate to the moral and social aims of life. And he is a critic of religion as well as of literature and art. No other religious teacher of this century has taught more that is wholesomely inspiring and intrinsically religious.

Browning, the third of our trio of authors, is not in any sense, and can never be, a poet of the people ; his style is too involved. He is obscure and hard to understand, delights in parentheses and learned allusions, literary, historical and other, so that he has been called a writer of Greek in shorthand. He loves to portray characters odd, grotesque, morbid and quaint, and to make pyschological studies quite out of the reach of ordinary experience. His purpose seems to be to analyze the strange and peculiar types of life, which illustrate the more obscure and startling phases of man's nature. As a poet Browning is not mainly artistic, but philosophic, moral and religious. It is man as a spiritual being who is always the motive and inspiration of his art, and it has been his aim to show that it is possible to make man's relations to God the one controlling thought and purpose of life. He assumes that God exists, and that he is a supremely transcendent Personality, and his faith in this God is earnest, strong and deep. And yet as a teacher of morals and religion, great as he unquestionably is, his power must always be limited, because of his partiality for characters who are peculiar, who do not belong to a class, and who exhibit the strange and grotesque phases of human development.

What has been said above is only the briefest gleaning from a volume of criticism by Rev. George Willis Cooke, the third which the author has given to the public,—the first of the three being upon Emerson, the second upon George Eliot, this upon Tennyson, Ruskin and Browning. The author, however, disclaims the name and office of critic, if these are taken to mean, as they too generally have been taken to mean, "fault-finding and picking flaws" in the works of the masters of literature. "I have written of these authors," he says, "for no other reason than that I have greatly enjoyed reading their books. I have found them true companions and guides, and the best of friends, * * and I have sought to indicate their relations to the problems of the time. The literature of any period is but a reflection of its life, and when we would fully understand any age we must turn to the men who have uttered its highest aspirations and given direction to its sentiments." It is in the spirit of such a broad, constructive, inspiring criticism of sympathy and insight that the volume before us is written. It is divided into four sections, the first 34 pages following the introduction being devoted to the consideration of "The Poet as a Teacher," while the remaining 335 pages are divided pretty equally between the three special authors selected to illustrate this theme.

If any man questions Ruskin's place under the theme "The Poet as a Teacher", our author replies, "The poet is not primarily a maker of rhymes, but the interpreter of life. Whoever gives

to life a grand and true and harmonic interpretation, whatever the form of expression he adopts, is a poet." . . "An infallible test of the great poet is that he inspires us with a sense of the riches and grandeur of life. It is beauty, feeling and imagination alone which make poetry. There is more true poetry in one of the prose chapters of Ruskin than in many a volume of neatly turned verse."

And yet it is rather as an art critic than as a prose poet that Ruskin finds a place in the volume. We are glad, however, that he is there, and only regret that an entire volume were not given to him instead of this fragment. Indeed, this is our most serious criticism upon the book that it has attempted to cover too much ground in too small space. Three volumes instead of one should have been given to three so great authors by a critic who comes to the work bringing not only a thorough acquaintance and sympathetic appreciation of these three writers, but bringing also a wide acquaintance with contemporary literature, which enables him to throw valuable side lights upon his special themes. We can but hope that at no distant day the one volume will be expanded into three. Still in its present form the book gives so much and so valuable information and insight as to leave the reader not satisfied, but eager to know more at first hand, and furnishes him a key to a wise reading for himself of three great poetic teachers. It ought to have a wide reading, and especially ought it to find a place in circulating and students' libraries.

E. R. S.

THE SUNFLOWER.

Aloft the yellow summer sun
  Glows in the summer sky,
To show me how to shape my blooms,
  How paint them gloriously.

O, daring thought! my yellow blooms
  Shall flame as doth the sun,
Their glowing disks shall meet his face,
  From morn till day is done.

My roots, sent down to secret depths,
  Seek there, with subtle powers,
For mystic earths with which to mould
  My crown of yellow flowers.

All summer long my spreading leaves
  Distil from summer rains
The surging tide of lucent sap
  That pulses in my veins.

My swelling buds with dainty skill
  Catch from the summer air
Its burden, brought from tropic lands,
  Of yellow tints most fair.

With earths, with sap, with yellow-tints,
  By root and leaf distilled,
I shape like suns, I paint like suns
  Till all the fields are filled.

Beside the country roads they gleam,
  And in the swamp's wild ways,
The glancing brooks, the distant woods,
  They fringe with yellow haze.

And evermore the flaming sun
  Glows in the summer sky,
And evermore my flaming flowers
  Face him with steady eye.

JULY, 1886. O. CLUTE.

WHERE TO FIND GOD.

The history of religion is the history of man's search after God. Men cannot get along without some conscious hold of God. Our common human nature, our whole mental and moral being will have to be completely reorganized before the atheistic conclusion, "There is no God to find", can meet with anything like a general acceptance. But, "Where to find him"? That is the question. We are told to go to nature to hear his voice in rolling air and running brook, to see his face in star-lit sky and flower-decked earth. But this is only a part of nature. We only find in nature what our taste and feelings fit us to find. The geologist finds one thing, the botanist another, and the artist another. All the God we can find in nature is the God of inexorable law, of invincible might, a God of strength and beauty, if you will, like the Apollo of the Greeks, but a God inexorable to man's sin and deaf to his prayers. We are told to go to the Bible, to humbly study the sacred records, that therein we shalt find the being and power of God. But the Bible is simply the story of the struggles and processes the human soul has gone through in the attempt to find God. It only shows us how other people sought and found the Eternal Father. We are told to go to Christ would we find God. And now

we are nearer to the truth, and touch the place where God enshrines himself. Yet Jesus says, I am simply "The Door", "The Way", not the glory the door opens upon, not the end to which the way leads. In the soul's unfathomed deeps alone is God to be found in any real and experimental way. If we find him not there, we shall not find him anywhere. If we find him there, we shall find him everywhere. The same Spirit breathing in us we shall see working in nature, speaking in psalmist or seer, living in "The Son of Man". The pure and open heart is still the dwelling-place of God. It is there that we must find him, or find him not at all. The heart that longs for purity, the soul that longs for peace, is yielding to the pressure of the divine hand. Men talk of groping after God, but the truth is that we are seeking God because God is seeking us. When we see the ocean rise and fling a great tidal wave far in upon the shore, we know there is somewhere a great attractive power exerting an influence and causing the sea to overflow its natural boundary lines. We could not long for God if God were not longing for us, any more than the earth could feel an attraction for the sun if the sun were not attracting it. Our yearnings, and prayers, and endeavors, are but the ascending buckets which God himself lets down into the well of our being; they are the answering movements of our spirits caused by his spirit touching ours.

HILARY BYGRAVE.

FICHTE'S ETHICAL CULTURE EXPERIENCE.

Only two generations ago the great philosopher Fichte passed through much the same transition in his thought which the Ethical movement in this country is now exhibiting, and I have always found the history of his mind among the most instructive incidents which any student can examine. In his first phase of development the moral order of the world was to him enough to believe in. Kant's Imperative controlled his thought. Ethical passion filled his writing. "This moral order," he cried, "is God and we need no other." But soon his teaching assumes a wholly different tone. Ethical culture, instead of satisfying the life of the soul, now demonstrates to him that the life of the soul is undeveloped. Truly to live, one's life must be merged in the Universal life which is the great reality. So long as one would be anything of himself, his true life has not begun. Thus, in his first phase, the one abiding reality was the moral personality of the individual; in his second phase the one abiding reality was that central life of which the individual was but the reflection. This transition in Fichte's thought has usually been described as a revolution. It has been supposed that there lay an unbridged chasm between his earlier and his later works; and that he frankly accepted this self-contradiction. It was not until one of our own Unitarian scholars examined the work of Fichte that the unity throughout the whole was observed. Fichte himself announced in his later writings that this unity existed in his mind. It was not self-contradiction, it was only enlargement of view, which led him from the Ethical to the Religious position. The one when completely analyzed was seen to rest upon the other. The only sufficient foundation for moral culture was in confidence toward the universe. The only adequate impulse for self-development was the spirit of self-surrender. He who would save his life must lose it, and he who was ready to lose it, the same would find it. I find in this incident of history, as in the Ethical movement which it prefigures, solemn lessons both for the moralists and for the churches. On the one hand, let not those in whom moral purposes are thus compelling imagine that they have a conflict with the methods of religion. The only way in which such a conflict can be prolonged must be through lack of philosophy and ignorance of history. Given a pure impulse to self-sacrifice for the good of men and with it any degree of power in philosophical analysis and sooner or later the ethical intention will discover that its motive power and permanent inspira-

tion is nothing less than the thirst for a manifestation of the living God. And, on the other hand, let not the churches suppose that, in lessening their emphasis on worship, in absorbing themselves in what men call practical usefulness, and shaping themselves into ethical culture clubs, they are likely to satisfy more completely the life of the time. The dynamic of church work remains what it has always been—the sense of the *divine reality.* It would be a sad day for any religious body if, in its desire to be as ethical as the Ethicists, it should depreciate the moral lift of *religious inspiration.*

FRANCES G. PEABODY.

THE EDUCATION ESSENTIAL TO OUR NATIONAL LIFE.

The Educational Question is beyond all comparison the dominant question before the American people.

By the Educational Question I mean that training of children and youth toward the higher type of manhood and womanhood which shall make every generation better, in some way, than the past, and lift American citizenship into a clearer, purer, nobler comprehension of the nation's life. By the Educational Question I do not mean any educational hobby put forth as the panacea for national ills, or any school-master's dream of a speedy millennium as the outcome of any kind of school. I mean a great deal more than the outcome of any or all the methods of schooling now at work in this country. No intelligent educator pretends that the school, alone or chiefly, can save the child or the state. The education that really educates is that three-fold training of the human forces which *makes character*, thus illustrating the holiness of beauty and the beauty of holiness, *disciplines the mind*, thus giving mental power, and *cultivates executive ability*, thus sending the youth forth to become an effective *worker* in life. And the Educational Question includes all the wise and good and powerful influences that can be brought to bear upon childhood and youth through all agencies, private and public. In this training the family, society, business, the church, the state, and, beyond all these, the mysterious providence of God, have each their part.

The education needed in the home must be one looking toward greater appreciation of the essential things in family life, and the use of money to build up the upper story of the household where are gathered the higher elements of success. The education needed in industry must look not only toward the production of greater skill in the workman, but, more important still, it must aim at the development in him of that truth and honesty which are the deepest essential of every occupation and trade. The education needed in religion must seek to promote the growth of love, which is the fulfilling of the law, human and divine, and morality which is that law incarnated in human life. The education that will educate must be the training of the young towards the truth and beauty and love which are the abiding powers of this world and the prophesy of all better worlds to come.

When, therefore, I say that the Educational Question overtops all others, I mean that the sovereign need of the Republic is a mighty revival in behalf of the younger third of the people, God's reserve, which will determine the issue in every corner of the field in the years to come. I mean such a habit of good training, such a push the right way, such an awakening of the divinest possibilities that are in them, as for the next century will send forth, year by year, fresh armies of American citizens, each somewhat better furnished for the great tasks which such a citizenship as ours imposes. Even then I do not think any of us will see the day when the Republic will be free from the dangers that now threaten its peace. But the only way toward peace is that way; and the sooner the people hear the call the better it will be for the land we love.

A. D. MAYO.

I think for a woman to fail to make and keep a happy home is to be a "failure" in a truer sense than to have failed to catch a husband.

—*Frances Power Cob be.*

THE CHURCH AND YOUNG MEN.

A SERMON, BY REV. GEORGE L. CHANEY.

"I have written unto you, young men, because you are strong".—I John II. 14.

When the law-giver of Israel was commissioned of God to organize religion for his people, and to build and furnish that tabernacle which was the forerunner of the Christian church, he was warned to make all its vessels after the pattern which was shown him on the mount.

Now the church is to our lives what that mount was to Moses. It is the place where we have revealed to us the best patterns. If we are tempted, as every man is tempted to accept some lower aim than the pursuit of virtue, the church stands between us and that poor choice and sets up the higher standard. It does men this service, almost irrespective of its own defects. For, whatever these defects may be, there is no honest evasion of its ideal. That is always noble and worthy. In its presence men aspire worthily and resolve nobly. They feel a goodness beyond them summoning them to be good. Their consciences awake, roused by the light of a righteousness which is no more than their reasonable service. Fair and calm imaginations take the place of evil imaginings; whatever is crooked in their business calculations, is made straight in the counsels of the sanctuary; and those waste places, human hearts disappointed, discouraged, bereaved, are made smooth with strong consolation and spiritual compensation. I do not go beyond the experience of most of my hearers of any reasonable age, in making this claim for the church. It is the mount of vision, where, despite the alternating light and darkness, something holy is revealed, something divine is attested, and the character, if not always the precise pattern of that life which becomes a man and pleases God, is progressively unfolded.

Therefore, when I am asked what the church can do for a young man, I feel moved to say first of all, that it can give him manly ideals and help him to realize them in every-day life. There is much in that life—how much! which is calculated to tone down rather than uplift the young man's ambition and purpose. He starts out upon the race of free self-governed activity, with eager confidence and endless expectation. All things are possible to his unprophetic soul. No height of office, no plenitude of wealth, no professional success seems unattainable. What man has done, man may do, and is not he a man? But the very largeness of his confidence makes room for inevitable disappointments, and the conditions of final success in every undertaking include repeated failures by the way. At each stage of this variable race the church stands by the young man's side with consolation, encouragement and incentive. It restores hope, comforts grief and inspires to new endeavor.

In that portion of our country where I am trying to commend the church which comes rather to minister than to be ministered to, we are sometimes visited, and many people say they are edified, by an eccentric evangelist known as Rev. Sam Jones. I once heard him depict the church or the gospel, as a repair-shop set up all along the journey of life and always ready to make good the inevitable breaks by the way. In plain, homely speech and with downright simplicity and earnestness, he described the enthusiastic way in which he himself had started upon the religious progress, not on foot as in Bunyan's immortal allegory, but in a spring wagon. The lively start, the good beginning, the safe run for a brief half hour and then—"snap!" goes the shaft and the modern pilgrim comes to his first wreck and despair. But while he is lamenting and before he can wholly despair, he hears a voice calling him, and looking up, he sees a man standing by a convenient carriage shop and forthwith his shaft is repaired and he goes on his way rejoicing. But not for long. Next his wheel gives out, and then the harness breaks. One accident follows another, and at each fresh disaster the voyager on life's uncertain road finds his deliverer near him in a restoring church. That repair-shop, like the rock that followed the Israelites in their memorable wanderings, was ever at

hand to set the broken down traveler up again and speed him on his way.

If the allegory was a little too encouraging or consolatory to back-sliding Christians, especially as the revivalist confirmed and commended it in the confession of his own abundant falls and repeated deliverances, the homely story had its truth and still clings to the memory. It tells what that *house of hope*, the Christian church, has done and is ever doing for men who had made ship-wreck of their faith in God, humanity, themselves, truth, the value of the life that now is, or the reality of the life to come.

Yes,—but the young man of today may frankly say or more likely quietly think, "all these things are very little in my thought. To tell the truth, they do not very much interest me. My calling takes me another way. The election I want to make sure is to quite another position than that proposed to me by the church. I want money, place, influence, domesticity, here and now, and you point me in the church to invisible riches hereafter." True, and here I find anew the providential mis sion of the church. It is the world's great alterative. It gives to the common and necessary business of life that balancing opposite, without which even so respectable and needful an occupation as bread-winning becomes stale and unprofitable. Nobody lives long and thoughtfully in this world, I am sure, who does not discover at last that life is a system of balanced weights. Not steady equilibrium but alternating opposites seems to be the way of fate with us. And so it happens that all our *worldliness* needs the lift of the church's *other worldliness* to give it spring and elation. The man who does not discover this fact, may follow after his idols but they will give him small comfort and no redemption. He may give his lower and selfish nature all the freedom of the irresponsible creatures, he may if he will repeat all the traits of the brute excepting his sinlessness. Is this his wish? Does he think this his manly calling? Then truly the church can do nothing for him.

But if he has a mind to entertain any question beyond the profit and loss of his trade, or a heart to feel his fellow creatures' sufferings and needs, or a soul capable of wonder and trust, or any of those capacities,—locate them where you will,—which make the manliness of men, then a life of unbalanced worldliness cannot satisfy him. He needs, and will confess his need, the sharp antagonism of the higher to the lower self, which religion calls forth; the strong contrasts and open contradictions between righteousness and sin; the startling antithesis in which Jesus especially sets the kingdom of this world and the kingdom of heaven; the merciful, merciless stroke of the bow upon the strings which make the music of creation. The Christian church commends itself to men as the inspirer and guardian of their better ideals of character and service, and as the counterpoise to that compulsory worldliness to which even moderate ambition and the high average of want induced by modern civilization lead. And surely if any men need these safe-guards, it is the young men of our day and our country.

"I have written unto you, young men, because you are strong". The apostle who wrote that knew the largeness of his calling. The church wants and needs the strength of young men to carry out its great designs. I do not mean in the professional ministry, important as that may be; I mean in the varied enterprises which the Christian church undertakes for education, reformation and manly nurture. I sometimes wonder what the youth of today will find to take the place of those grievous but ennobling incentives which were offered their fathers and older friends by the moral revolution which delivered this country from human slavery. None of the modern reforms have so clear a wrong to be redressed—none appeal with such certainty of right to the free instincts and native sense of justice of American youth. If anything today can repeat the provocative to manhood in young men, which was made by the late war, it seems to me it must come from the Christian enter-

prise, courage and prudence which are sowing the fields once ploughed by shot and shell, with the seeds of useful knowledge, civil order and moral passion. And these enterprises are the especial pursuits of the church. In them she finds a vocation more congenial than war could offer. All over the country, formerly the scene of strenuous conflict, may now be seen the "fruits of the Spirit" in institutions of learning and piety, conceived, established and maintained by church-bred love and generosity. If you ask me again what the church can do for young men, I answer, it can repeat in their ears the summons to self-sacrifice and devotedness which animated their fathers, only with sweeter authority and diviner persuasiveness. For in such labors the innermost quality of Christianity is brought out.

But this is only one of the numberless ways in which a living church stands ready to inspire, instruct and aid the higher powers and purposes of young men. The history of advancing civilization all the world over, shows the missionary of the church side by side with the pioneer of commerce and often in advance of him. It was Livingstone, not Stanley, who first penetrated the heart of the dark continent. If Vancouver first visited the island which bears his name, it was the Jesuit priest who first discovered and revealed the coming humanity of its people. Not Drake with his visiting fleet, but the Christian teacher with his abiding church, found California; and the isles of the sea waited for the coming of New England missionaries long after the navigator Cook had perished there, the victim of a paganism which commerce had no heart to pity and no means to convert.

Because the Church is the mount of vision where young men receive their best ideals and noblest patterns; because it offers a counterbalancing weight to the worldiness which, while we are in the world, we must encounter; because its emotional morality offers a divine alterative to the lust of riches and the greed of rank; because the Christian Church is the heir and present possessor of that spirit of self-sacrifice and that habit of self-renunciation which have made the good of former generations and now summons this generation to new labors, sacrifices and conquests in the slower but more abiding work of moral renovation; because the Church is the natural and real orderer of this long campaign of peace; and because you are strong, I call upon you, young men, to enlist under her banner and give your noblest strength to her service.

HYMN.

Sung at the Consecration of the New Unitarian Building, Boston, June 23, 1886.

Dear Father, bless this sacred hour,
And sanctify our chosen place;
Oh send thy Spirit forth in power,
In light and liberty and grace,—

The light that shines on every man,
In this fair outer world of sight,
Revealing Nature's secret plan
In opening visions new and bright;—

The liberty that is but law
More sweetly binding on the soul,
The soft persuasion which doth draw
The swinging planets as they roll;—

The grace that dwells within the heart
To conquer all unlovely things,
And blossoms out in every part,
Until the spirit soars and sings.

Father, we often lose our way,
And walk in clouds of sin and doubt;
But thy beloved Son will stay,
And lead our trembling footsteps out,

Along a pleasant smiling land,
With peaceful waters running still,
Let us not lose our Shepherd's hand,
But learn of him to do thy will.

MRS. CHARLES LOWE.

THE BASIS OF RELIGIOUS FELLOWSHIP.

To the Editor of the Unitarian:

My Dear Sir:—I sent the enclosed letter to *Unity* directly after the publication of Bro. Learned's sermon, and to my astonishment they refused to publish it. I think I speak within bounds when I say that there is scarcely a reputable secular journal in the country that would have made such a refusal. If Bro. Learned's sermon contained any misapprehensions or uncon-

scious misrepresentations, I was the man of all others to whom they would immediately work the most injury. I am glad to say that I have Bro. Learned's personal assurance that he was not an editorial party to this bit of "ethical" injustice. *Unity* seems to be "open at the top," but it is very closely shut at the *bottom*. It is a journalistic Noah's ark, having but one window, into which the dove of peace is never permitted to carry replies to the "prophetic" messages he bears to a waiting world.

I am, Sir, very truly,
JOHN SNYDER.

St. Louis, July 21, 1886.

MR. SNYDER'S LETTER TO UNITY.

My Dear *Unity:*

I wish to solemnly protest against the main declarations of my Brother Learned's sermon, published in *Unity*, June 19. I have known John Learned for nearly 14 years, and I know he *could* not intentionally deceive anybody, but this sermon is calculated to seriously mislead people who were not present at the Western Conference in Cincinnati. It is calculated to do serious injustice to the minority in that Conference, and to place me personally in a wrong attitude before the Unitarians of St. Louis.

I assert emphatically that the controversy at Cincinnati was *not* over a question of religious fellowship; that it was *not* narrowed to the alternative of Judge McCrary's resolution or that offered by Mr. Gannett. Judge McCrary's resolution was possibly (not certainly) the preference of the minority party, because it is the basis of the American Unitarian Association, but the declaration was emphasized again and again, that a resolution which pledged the Conference to the simple religion of "love to God and love to man", would be acceptable to the minority. But Mr. Gannett said in his speech sustaining his resolution, what he has repeated in *Unity*, that the God-idea, the theistic conception, the religious color, (I give his thought only) must be bleached from the Constitution of the Conference, as far as that idea or conception should be made the basis of fellowship. Four years ago, as Mr. Learned says, the Conference at Cleveland was put upon a "business constitution". The idea of keeping it upon that basis, which furnished another alternative to Mr. Gannett's motion, never seemed to occur to the triumphant majority. Therefore, it is not fair to say that the Conference was narrowed to one of the two resolutions just quoted, or to convey even the indistinct implication that the minority forced the issue to that of a Christian or non-Christian platform. But in any event, nobody suggested making either the Theistic or Christian platform a "basis of fellowship," in any such sense as my Brother's sermon implies. Nobody proposed the manufacture of "barb-wire fence" except one of the majority. The basis proposed by the minority was *not* in any sense "a decree of excommunication;" the basis offered need *not* have "cost us the fellowship of several noble men". We proposed as a working basis the words found in the organic law of the American Unitarian Association. In the hands of that Association have these words proven to be a "decree of excommunication"? What Unitarian church in the borders of the Western Conference has been excluded from its benefactions? What "noble men", engaged in the work of teaching religion in the West, have been shut out of its fellowship? The Association spends some sixteen thousand or seventeen thousand dollars a year among the Western churches, largely benefiting those smaller societies whose representatives declared at Cincinnati by their vote of "more than three to one," that the basis of the national organization was a "decree of excommunication". The minority at Cincinnati recognized the right of every man to a seat in the Conference whose spiritual affinities determined his place among us. We simply declared that the Conference is one of the executive instruments of a religious denomination, a body of churches, and tht in stating the re asons for its existence the ethical resolution of Mr. Gannett was not sufficiently descriptive or inclusive. We *do* stand for "righteousness, truth and love," but we stand

for immeasurably more than these, else the place we propose to occupy is already filled by Ethical Culture Societies, and the Western Conference is a "fifth wheel". We represent *churches*, in the Webster Unabridged definition of that word, and our work as a Western Conference, is to establish and help *churches*. We simply asked the Conference to say so in a business-like fashion. This is the issue which no man shall obscure without protest, or deny without contradiction.

Again, let it be distinctly remembered, that no man of that minority ever proposed to invade the simple Congregational autonomy of any individual church inside Unitarianism. In *all* our churches there are men and women who do not call themselves Christians, or even Theists, and it is not pertinent to this controversy to ask what disposition shall be made of such people. Nobody proposes to withdraw from them the most cordial hospitality. They are honestly welcome in every Unitarian church. They subscribe to no creed and assent to no theology. I believe there are plenty of such people in my own church. I wish there were more. But, in its constitutional character, the Church of the Messiah is a Christian Unitarian Society, and it would show exceedingly bad taste on the part of those people just mentioned, if they insisted upon incorporating their doubts, their disbeliefs, their agnosticism, their atheism, into the fundamental law of a church which accords them the fullest liberty of membership. The difference between an atheist in the pew and an atheist in the pulpit, or in control of the affairs and business of a great religious organization, surely ought to be clear to the slenderest intelligence.

Let me say one word further, and then I will trouble you no more. I had hoped that from this controversy all personal bitterness and flavor of contempt might be eliminated. I am sorry to see that my Brother Blake does not agree with me. What we have done we have done in conscience, and have tried to do with dignity. Even if Brother Blake adopts the method which orthodoxy has sometimes used and sneers at his fellow workers, through the medium of a scripture text, we have no answer to make in kind. If, however, my Brother has taken seriously to the New Testament, the ninth verse of the General Epistle of Jude would not be amiss at this point. His reference to "gold dust" was unworthy the man and unworthy the cause he represents. We might, in reply, ask whose "gold dust" helped build and is helping to build the churches in the West, in whose very pulpits Christianity is being discredited? Whose "gold dust" built up and sustained the denominational press? Brother Blake may answer these questions for himself.

In the name of common courtesy and common ethics, if not of common brotherhood, let us differ with the dignity becoming gentlemen.

Very truly your friend,

JOHN SNYDER.

ST. LOUIS, June 26, 1886.

THE "OSTRACISM" OF THEODORE PARKER, AND ITS APPLICATION TO THE WESTERN CONTROVERSY.

A LETTER FROM JAMES FREEMAN CLARKE, D.D.

We have been granted permission to print the following correspondence, which will interest our readers and shed light upon some important points about which many are thinking.

CHICAGO, 59 Portland Block,
July 13, 1886.

Dear Mr. Clarke,—

In the public and private discussion of the "Issue in the West" and the action of the Cincinnati Conference as to whether that action was *evo*lutionary or *revo*lutionary, constant reference is made to your fellowship with Theodore Parker, and it is asserted that the ostracism of Parker then is precisely analogous to the position of those who desire Unitarianism to stand for *theism* as well as ethics. Can you refer me to the fullest statement of that Parker controversy, *pro* and *con*? Perhaps you could help us to clear thinking by pointing out wherein the analogy is true and wherein it fails.

Yours very truly,

JOSEPH SHIPPEN.

MAGNOLIA, Mass., July 13, 1886.

Dear Mr. Shippen,—

When I exchanged pulpits with Theodore Parker our church was founded on an expressed basis of "*Faith in Jesus as the Christ, the son of God*", a basis we have ever since retained. The *purpose* of the church is expressed thus: "We desire to unite for the study and practice of Christianity." Because we were thus distinctively and professedly a Christian body, my expression of fellowship with Theodore Parker had a real value,—for it said that we considered him a Christian brother, notwithstanding our intellectual differences. If we had discarded this Christian basis of our church in order to have fellowship with him, it would have had much less value. It is the union of *different* notes which makes the true harmony. In the last interview which I had with Parker he said, "You and I, James, differ more in our theology than any two Unitarians in Boston, and we sympathize more in spirit and purpose than any two." Because neither of us concealed or hesitated to state his convictions, our fellowship in work and purpose was worth something. Now, when a Christian church gives up the name of Christ and Christianity in order to have fellowship with Free Religionists, its fellowship is of less value. When it gives up its professed Theism in order to have fellowship with societies of Ethical Culture, that fellowship has less meaning.

I exchanged pulpits with O. B. Frothingham afterward—he knowing that I was a professed Christian, and I knowing that he did not choose, if I remember correctly, to call himself one—and that meant that my Christianity was broad enough to include him, and his Free Religion broad enough to include me. I asked Bradlaugh, the atheist, to address my Sunday-school, and he did so, and made a very good moral address. That was better for both of us than if I had said, "We have no Christian platform in our church, so I can ask you to speak." My *Christian* platform was broad enough to hold both.

I think that my dear friends Gannett and Jones, whom I love in the truth, are mistaken in not distinguishing between a Creed and a Platform. A Creed declares what is to be believed; a Platform, what is to be done. A church, or an association of churches, may not need a Creed,—but it does need a Platform. If I ask people to unite for work, I must tell them what kind of work. If it is a temperance society I must tell them that they are to work for temperance; if an Ethical Society, that ought to be stated, and if it is a church, we should be willing to state that our platform is to work in the love of God as well as in the love of man. Otherwise we deceive those whom we ask to join us, and seek to smuggle them into a church under the pretense that it is only a society for "Freedom, Fellowship and Character."

It is one thing *not* to hoist a flag, and another to haul it down. To give up a Theistic and Christian basis is to haul down our flag. If the flag misrepresents us, if we do not care for religion and Christianity, then, of course, haul it down. But if we believe in God and Christ and yet give up the platform which contains that faith, in order to be in fellowship with outsiders, we are like the man who should pull down his house in order to be in fellowship with those who are out of doors. Better invite them to come in, that they may enjoy its comfort.

Very sincerely yours,
JAMES FREEMAN CLARKE.

LONGFELLOW'S RELIGION.

Samuel Longfellow writes of his brother, Henry W.: "It was in the doctrine and the spirit of the early Unitarians that Henry W. Longfellow was nurtured at church and at home. And there is no reason to suppose that he ever found these insufficient, or that he ever essentially departed from them. Of his genuine religious feeling his writings give ample testimony. His nature was at heart devout; his ideas of life, of death, and of what lies beyond, were essentially cheerful, hopeful, optimistic. He did not care to talk much on theological points, but he believed in the supremacy of good in the world and in the universe."

ILLUSTRATIONS OF UNITARIANISM.

Rev. James Freeman Clarke, in a sermon on *The Theology of the Future*, says he believes its five central, fundamental doctrines will be,

1. The Fatherhood of God;
2. The Brotherhood of Man;
3. The Leadership of Jesus Christ;
4. Salvation by Character;
5. The Continuity of Human Development in all worlds, or the Progress of Mankind onward and upward forever.

MY CREED.

[Though the following poem was written by one who we suppose does not claim to be a Unitarian, yet the thought expressed we are sure will generally be accepted by Unitarians as excellently illustrative of the broad, practical, undogmatic Christian faith for which our movement has ever stood.]

As other men have creeds, so I have mine:
I keep the holy faith in God, in man,
And in the angels ministrant between.

I hold to one true church of all true souls,
Whose churchly seal is neither bread nor wine,
Nor laying on of hands, nor holy oil,
But only the anointing of God's grace.

I hate all kings, and caste, and pride of birth;
For all the sons of men are sons of God.
Nor limps a beggar but is nobly born;
Nor wears a slave a yoke, nor czar a crown
That makes him less or more than just a man.

I love my country and her righteous cause,
So dare I not keep silent of her sin,—
And a ter Freedom may her bells ring Peace.

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes
Till they rebuke me to a nobler life.

I keep a faithful friendship with my friend,
Whom loyally I serve before myself;
I lock my lips too close to speak a lie,
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,—
Except the love that men should always owe.

Withal, each day before the blessed heaven,
open wide the chambers of my soul,
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith,
So crossed by contradictions of my life
That now may God forgive the written lie.

Yet still by help of Him who helpeth men,
face two worlds, and fear not life nor death.
O Father, lead me by thy hand! Amen.

THEODORE TILTON.

PROGRESSIVE ORTHODOXY.

Progressive orthodoxy is essentially a compromise, and bears all the marks of compromise. It is a scheme proceeding from no such awakening of religious life as brought forth Methodism on the one hand, nor from any such boldness of reason as generated Unitarianism. Its notion that reason can be satisfied at this age of the world by homœopathic doses of concession is amusing, but its eagerness for the name of Orthodoxy is distressing. It is an attempt by expert theologians to find a *modus vivendi* with humanity and with knowledge. But neither will accept the compromise.—N. P. GILMAN in May *Unitarian Review*.

MAKE A PRESENT OF A GOOD BOOK.

Let me say one word about buying books for the bookless. Let some poor widow or struggling mother have a copy of "Quiet Hours" or "Sunshine in the Soul"—two little books which will comfort the saddest heart. Let some poor boy have the dictionary he so much needs, or the book of travels he covets. Give some poor minister to whom books are a vital necessity, but who cannot afford to buy them, a generous bundle of new books or a complete set of some standard author. Buy him a complete encyclopedia, if you have money to spare, or give him a subscription to two or three leading magazines. Give the young man in your office a Shakspeare, and some unknown nephew or cousin in the rural districts a complete Macaulay. Let the washerwoman's little girl have a Chatterbox, and that bright little darky boy who blacks your boots a "Robinson Crusoe." The poverty of the poor is not confined to their physical wants, and there is a chance that a good book may awaken something in them which may redeem them from their poverty. Remember how o d Scrooge felt when he thought his time for giving was gone forever, and improve yours before it is too late.

—*Hattie Tyng Griswold.*

The literary remains of Leopold von Ranke are said to be very important. Dr. Wiedemann, who has been Ranke's intimate friend and fellow-worker for about twenty years, will prepare them for publication.

"FAINT, YET PURSUING".

Not as a little child,
All pure and undefiled,
  Father, I come;
But as a wanderer lost,
Shipwrecked and tempest tossed,
  Longing for home!

Not as an out-cast hurled
Off by the scoffing world,
  Friendless, alone;
But, setting thee above
All earthly praise and love,
  Seek I thy throne.

Oh! If the way be long,
Make thou my spirit strong!
  Arm thou my heart;
Arm it with wisdom high!
Faith and humility
  Father impart!

Oh! Hear the sinner's plaint,
Rising so weak and faint
  Up thro' the night!
Look from thy heavenly throne
On all who weep alone,
  Pining for light!

*

HOW I BECAME A UNITARIAN MINISTER.

In the year 1861 (when twenty years of age) I entered Bangor Theological Seminary to prepare for the ministry, and went through my course of study with scarcely a doubt.

During this time I taught a class in Sunday school, but beyond one or two attempts, not over successful, I did not get courage to address any public assemblies during my seminary course. I shrank from even a prayer-meeting talk, or from taking any part in our class or society debates. The latter, I think, I did not even once attempt.

On leaving Bangor in 1864, I declined to settle in New England, wishing to have a taste of another kind of work. I therefore took a commission from the American Home Missionary Society, and went, by way of Panama, to California. I preached for a year and a half in a school house in San Mateo, and then accepted a call to a church in Grass Valley, Nevada county. This was a town of 6,000 inhabitants, and then the centre of the great quartz mining interests of the state. I here joined with Mr. Earle, the evangelist, in revival work, and did all I could to "save souls." I had as yet come to doubt none of the old beliefs. My nearest approach to rationalism was an attempt to explain the Flood as local instead of universal. I recall that my oldest deacon was pleased and mentally relieved by my theory. I still held so strongly to the Trinity that I almost wished myself back in New England, where the Unitarian heresy needed opposing.

Family reasons brought me to Massachusetts in October, 1867. I accepted a call to Framingham, where I remained two years. Here I often conversed with a retired Unitarian clergyman; but this only made me more earnest in seeking weapons with which to combat his views. Here, for the first time in my life. I read a sermon against everlasting punishment. It was written by the late Dr. H. W. Bellows, of New York. I wished, oh so much, that I might believe it. But I shrank, even from the wish, with the fear that it might prove a temptation of the devil. I feared I might not only endanger my own soul, but be the means of leading others astray.

I became restless at Framingham. It was an old, rich, beautiful town. But everything seemed finished; and, being young, I longed for more active work. At this time I received calls from Hannibal, Mo., and from Indianapolis, Ind. Without ever having visited either city, for certain family reasons I need not explain, I decided to go to Hannibal. Here I lived for three years and a half. Here I was born into what seems to me the larger life of my present faith.

I threw myself with all earnestness into my Hannibal work. A wide-spread revival followed, during the progress of which for weeks together, I preached every night except Saturday, besides twice on Sunday. I also found time for daily inquiry meetings, and for personal conversation with those I wished to influence. The church grew, and my work prospered. But after a while I found I was being regarded as unsound on many vital points. Complaints began to be made, not so much on account of what I preached, as because there were certain things I did not preach. I

had become an earnest student of science; and whispers began to reach me that I was coming to be looked on with suspicion, from the fact of having so large a number of scientific books in my library. About this time I was appointed to read an essay before our association of churches and ministers, on the subject of Darwinism. And as Baalam, when called by the Moabitish king, to curse the children of Israel, disappointed his employer by pronouncing a blessing instead, so I disappointed and scandalized the church authorities by declaring my conviction that this new, ridiculed, and hated doctrine was the very truth of God. I had not indeed, as yet, outgrown the reconciliation folly, so I tried hard to think that Genesis and the "Origin of Species" might lie side by side and in peace together on a minister's study table. But I was not long in seeing that the fall and the ascent of man could hardly both be true.

I tried, indeed, to believe that a miraculous Christ and a supernatural redemption might still be retained, though I had surrendered all faith in the sup posed fact which constituted the only reason for their existence. But I soon became convinced that when evolution came in at the door, the whole orthodox "plan of salvation" must go out at the window. I learned the fundamental and universal truth that every theological system springs out of and takes shape in accord with some cosmology or scheme of things. If, therefore, the new revelations of science were true, I felt sure that evangelical Christianity could not be true. For science was telling us of a new universe, in which the fundamental conceptions of the nature of God, the nature of man, and their mutual relations were being radically reconstructed. If, instead of a perfect creation, followed by a catastrophe, which called for a scheme of redemption by way of recovery, there had been a gradual and orderly evolution from the first under the guidance of an all-wise Power, then there was neither necessity nor place for any of the cardina l pointsof the old faith. But which of these irreconcilable systems of thought was true? Under the spur of this question I began an eager, prolonged, and earnest search. My situation was a most painful one. Blessed are the sitters in pews who can keep silent until they can determine what they ought to say! Painful indeed, and dangerous is the position of the occupant of a pulpit, who, while unsettled as to all the great questions of the universe, is nevertheless compelled to face an expectant audience every Sunday, and speak to them on matters of life and death! One thing, at least, my conscience is clear of. During this trying, this horrible time, when I felt I was fighting for my very soul, and not for that only, but for the souls of those I could not help but influence, I never preached one word I did not believe, but I was conscious all the while that I was expected to preach doctrines concerning which I was silent. And one other thing troubled me greatly. I knew I was not understood, and that my very standing in an orthodox pulpit carried the implication to all who saw or heard me, that I held to fundamental beliefs about which I was doubtful, or which I had given up altogether. And I used now and again to say to my wife—who sympathetically followed me in all my struggles, though her father was an orthodox clergyman—that I felt that my whole attitude was false, and that if I maintained it long I should become indifferent to the truth, and so lose the edge of conscience and blur the dividing lines of all vital distinctions. Many were the hours in which I felt I would gladly lie down and fall into an unwaking sleep, if so I might escape the stress and bitterness of this mental and spiritual conflict.

All my life-long friendships were in the old churches. If I had any ambition, all my hopes of promotion were there. I knew I was causing anxiety and heartache to those I loved. It was not quite pleasant to have all one's friends think one was turning traitor to both God and man. So, after such a struggle, it was hard indeed, to find that those you had loved were ready to misinterpret all your motives and per-

haps charge the change to a wish for notoriety. But many griefs must be quietly swallowed by one who undertakes faithfully to follow his convictions in a world where loyalty to party is frequently put above loyalty to truth. I did indeed have one comfort. My only living brother—two had died—was with me in all my doubt and search. Meantime, I was reconsidering all the great problems of faith. I tried earnestly to master the questions pertaining to the theological system in which I had been trained. I also made a wide and careful study of the methods and achievements of modern science so far as they bore on the matters at issue. I became convinced that, as an honest man, I must leave the old world in which I had lived and labored, the world associated with all my childhood memories, the faith in which my brothers had died, the faith my parents and all my friends still cherished. I must go out—but whither? As Abraham heard the call and went out, "not knowing whither he went," so I heard a call as imperative, and, I believed, as divine. I knew little of Unitarianism, so far as concerned its practical workings. I knew not whether I could be, or wished to be, a Unitarian; I only knew I was not orthodox.

When, however, I resigned my pulpit, the whole church, even those who had been my doctrinal antagonists, begged me to remain, heresy and all.

But I had become convinced that honesty demanded a different course. I have never learned how ministers manage to march under a flag which all the while they are trying to discredit in the eyes of the world. It has always seemed to me like wearing the uniform of one army, and, safe in such disguise, fighting for the success of its opponents. I bring no "railing accusation" against any; I only say I could never carry on that kind of warfare. I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he really believes. In this connection one or two things are worth mentioning as bearing on the conditions of thought both in the pulpits and pews of some of the orthodox churches. Though I did not conceal the fact that I had given up my belief in all the cardinal points of the orthodox faith, I received calls from the leading orthodox churches of two other cities: and the leading man in one of them told me particularly that he wished me to come because he knew I was not orthodox. And just after I had left the old church, at least three orthodox doctors of divinity told me they wished I had remained and helped fight out the battle from the inside.

While uncertain which way I was to turn for home or field of labor, I preached two Sundays as vacation supply in the First Congregational Church in Chicago. Having heard rumors of my heresy, a committee of the Third Unitarian Church in that city came to hear me preach. On Monday morning they met me at my hotel, and extended to me a call to become their minister. I told them frankly I did not know whether or not I was a Unitarian, but that if they would offer me a free platform, on which I could preach just what I believed to be the truth, I would accept. To this they cordially acceded; and for the first time in my life, I stood in a Unitarian pulpit, and that pulpit my own.

Since coming to Boston, one curious thing has occurred that shows how mighty a theological difference can exist between things that to the unregenerate mind look very much alike. My first book, published while still at Hannibal, was received with universal favor by the orthodox press of the country. Immediately after beginning my work with the Church of the Unity, a third edition of it was issued, without the change of a letter. The same papers which had approved of it before, suddenly discovered that it was a masked battery, hiding all sorts of hitherto unsuspected foes.

I have many times in recent years been commiserated on my supposed loss of all the certainties, the inspirations and other comforts of the religious life. But I never so thoroughly

believed in God, and never had a God so worthy of belief, of trust, and of worship, as today. I never so thoroughly believed in revelation, and never before had so grand a revelation to believe in as that which nature and human history unfold. I never so thoroughly believed in humanity, and never cherished so grand a faith in its future, both here and hereafter. I could as soon believe in worshiping the gods of Olympus as go back to what now seems to me the childish, baby-house universe in which I was nurtured. It would be to me like exchanging the bright sunshine, the free air, the blue-topped mountains, the wind-swept forests, and the wave-crested sea for the stifling air and the unsubstantial shadows of an underground cavern. I thank God for the ways by which he has led me, and believe that along this path must travel the feet of an emancipated, rejoicing and hoping humanity.

—*M. J. Savage, in the Forum.*

THE APPEAL TO THE BOOK.

We were much pleased with the short article of O. C. in a recent number of this magazine, having the above heading. The practice therein described of expounding as well as reading the scriptures, as a part of public worship, can hardly be commended too highly. The people *do* like it. This we learned at an early period in our ministry, and practiced accordingly. And by making it the introductory service, we were pretty sure of a prompt and early attendance. The advantages are many and great, and are mutual to pastor and people; as the former will see the need of studying his lesson, and the latter will get much information which they might not otherwise obtain, at least in so satisfactory a manner.

We recall an incident that occurred, at an early day, in our native town in New England. The minister was in the habit of going into different parts of the parish and holding meetings in school houses. On one of these occasions it was doubtful if any one could be found to do the singing; and this was announced to the congregation. But one of the deacons arose and said: 'Of course, we must have singing. Why, my brethren, singing is all the best on't".

We cannot quite agree with the deacon. We think (and are of the impression that more in our congregations than we generally suppose, would agree with us) that the *exposition*, be the sermon ever so good, is all the best on't; always presuming that such exposition is rational and consistent, in other words, such as a Unitarian or Universalist minister would be likely to give.

W. E. Manley.

QUESTIONS ANSWERED.

We deferred from last month replies to the following questions:

1. Do Unitarian churches generally hold weekly prayer meetings?

Answer. No, the prayer meeting as known to the Evangelical churches is not very common among us, as it is also seldom found among Episcopalians. Religious habits and practices differ among different denominations. A considerable number of our churches hold social religious meetings, either on Sunday night or some week evening; but they generally take a form somewhat removed from that of the prayer meeting—usually more conversational, or combined with features of distinct instruction. The Bible Class, the Religious Study Class, the Religious Conversation Class, or the Conversational Lecture, indicates the form that the mid-week social religious meeting is most apt to take among us. And yet some of the best devotional meetings—prayer meetings—that we have ever known have been among Unitarians. The noon meeting held every day for many weeks in Kings Chapel, Boston, last spring, and the devotional meetings at some of our conferences, are illustrations of this. Our Unitarian conception of prayer is somewhat different from that which generally obtains among Evangelical Christians,—it is less a begging, and more a thanksgiving and a communion. Prayer, as we understand it, is perfectly rational, natural, helpful, beautiful, and something which may well have provision made for it not only on Sunday but on week day, and find a place in church, in the home circle and in every individual life.

2. Is the Church of the Messiah, in St. Louis, a Unitarian Society? If so, what is the explanation of the statements in the June *Unitarian* that fifteen members were admitted "to the communion of church membership, on profession of Christian faith", that there was a "confirmation class" in the church, and that "six children were baptized".

Answer. The church named is not only a

Unitarian Society, but is one of the oldest and strongest in the West.

The practice among Unitarians as to the baptism of children, and what they mean by it, was explained last month.

It is the practice of many of our churches to receive persons into church membership (or into the communion of church membership, if one chooses to use that expression) once or more times a year—very commonly on Easter Sunday. Different individual churches among us have different methods of receiving members; but it pretty generally includes at least an assent, by those who come in, to a simple covenant expressing their purpose to endeavor to live a Christian life, the extending of the hand of welcome to them by the minister in behalf of the church, and the enrolling of their names in the list of church members.

"Confirmation classes" are somewhat unusual in Unitarian churches, and yet there are a few societies among us that have their confirmation classes each year as regularly as any other of their church activities. Within two or three years past unusual attention has been called to the subject, and a considerable number of churches which had not done so before have formed such classes. The thought that lies at the bottom of them is simple and rational. It is this: It seems fitting that our children as they approach manhood and womanhood, and become able to think and judge, and act for themselves, should take upon themselves religious obligations, should come into the church and assume their share of its responsibilities and privileges. But of course this ought not to be done lightly or ignorantly. Hence the very natural thought of a class gathered together, of those who are candidates for membership in the church, to meet the minister once a week or oftener, for a time before the day of joining, to study the nature and meaning of the church and religion, and to get a clear understanding of what the religious life and church membership imply. Such a class is called, by no means always and yet very commonly, a "Confirmation Class".

ORGANIZATION OF A NEW WESTERN UNITARIAN ASSOCIATION.

SECRETARY'S RECORD.

AT A MEETING to consider and promote the interests of Unitarianism in the west, held in Chicago, June 21, 1886, the following ministers and laymen were present:

G. A. Follansbee	Chicago, Ill.
Rev. E. I. Galvin	" "
P. P. Heywood	" "
Rev. T. G. Milsted	" "
C. H. S. Mixer	" "
Joseph Shippen	" "
Rev. J. T. Sunderland	" "
H. T. Thompson	" "
Rev. John Snyder	St. Louis, Mo.
Rev. A. G. Jennings	La Porte, Ind.
Rev. J. T. Bixby	Ann Arbor, Mich.
Rev. Albert Walkley	Manistee, "

Joseph Shippen was elected chairman, and Rev. Albert Walkley, secretary.

Letters were read from Hon. G. W. McCrary, of Kansas City, Mo., and Rev. Oscar Clute, of Iowa City, Iowa.

After full conference, and discussion of the subject, it was by an unanimous vote

RESOLVED, that we forthwith proceed to organize an association for the purpose of co-operating with the American Unitarian Association in its western work.

In accordance therewith, the meeting took further action as follows:

WHEREAS, in our judgment the interest of Unitarianism in the west demands the formation of an organization for the purpose of a more definite co-operation with the American Unitarian Association in its western work,

THEREFORE, we do hereby unite, and form such auxiliary organization under the following articles:

ARTICLE I. The name of this organization shall be the "Western Unitarian Association."

ART. II. The object of this association shall be to co-operate with the American Unitarian Association in furthering its declared purpose, namely: "To diffuse the knowledge and promote the interests of pure Christianity;" and all persons willing to work for this end are invited to join us.

ART. III. Membership in this Association shall be acquired by the payment of one dollar into the treasury, and the approval of the board of directors; and each such member shall pay yearly one dollar as dues. Life membership shall be acquired by the payment of twenty-five dollars into the treasury

ART. IV. The officers of this Association shall be a President, a Vice President, a General Secretary, and a Recording Secretary who shall also be Treasurer, and twenty-seven other persons who with them shall constitute a Board of Directors. These officers shall be chosen by ballot at the annual meeting. The President and Vice President and Secretaries shall be chosen annually; the other Directors shall be chosen for three years, and one-third shall be chosen each year. The Board shall have power to fill vacancies.

ART. V. This Association shall not be or

become a disburser of funds for missionary purposes; but shall encourage contributions for such purposes directly to the American Unitarian Association.

ART. VI. This Association shall hold an annual meeting at such time and place as its Board of Directors may arrange. The Directors shall meet at least twice a year, seven constituting a quorum. They shall have charge of the general business interests of the Association, and shall have power to call special meetings, whenever by them deemed expedient.

ART. VII. Any amendment of these articles, proposed at one annual meeting may be adopted at the next, by a two-thirds vote of those present.

The Western Unitarian Association thereafter took action as follows:

VOTED, that the following persons (together with others to be chosen to fill vacancies) shall be the Officers and Directors of this Association until its regular meeting and election in the year 1887:

OFFICERS:

Hon. George W. McCrary, Kansas City, Mo. ..... *President.*
Joseph Shippen, Chicago, Ill ..... *Vice-President.*
..... *General Secretary.*
Mrs. Jonathan Slade, Chicago, Ill., *Recording Sec'y & Treas.*

DIRECTORS:

Rev. H. H. Barber ..... Meadville, Pa.
Rev. J. T. Bixby ..... Ann Arbor, Mich.
Rev. Oscar Clute ..... Iowa City, Iowa.
J. L. Danforth ..... Louisville, Ky.
Rev. J. L. Douthit ..... Shelbyville, Ill.
G. A. Follansbee ..... Chicago, "
Rev. E. I. Galvin ..... " "
Miss Ellen M. Gould ..... Davenport, Iowa.
P. P. Heywood ..... Chicago, Ill.
Rev. Kristopher Janson, Minneapolis, Minn.
Rev. A. G. Jennings ..... La Porte, Ind.
George E. Leighton ..... St. Louis, Mo.
J. E. McKeighan ..... " "
Rev. T. G. Milsted ..... Chicago, Ill.
C. H. S. Mixer ..... " "
Rev. John Snyder ..... St. Louis, Mo.
Rev. J. T. Sunderland ..... Chicago, Ill.
H. T. Thomson ..... " "
A. M. Thomson ..... " "
Mrs. Lucian Tilton ..... " "
Rev. John Tunis ..... Quincy, "
Rev. Albert Walkley ..... Manistee, "

VOTED, that the recording secretary communicate to the American Unitarian Association the fact of our organization, by transmitting to it a copy of the minutes of the meeting, and the articles of association, and request such interchange of views and suggestions as to methods of co-operation as may tend to promote the interests of Unitarianism in the west.

VOTED, that a circular be issued, addressed to the Unitarians of the west, inviting membership in and co-operation with this organization.

Chicago, Ill., July 9, 1886.

A true copy of the recorded minutes.

MRS. JONATHAN SLADE,
Recording Secretary.

THE KEOKUK CHURCH TAKES ITS STAND.

At a meeting of the First Unitarian Society of Keokuk, Iowa, held at the church, this date, the following proceedings, among others, were had: J. H. Anderson being chairman and Charles P. Birge secretary.

J. M. Shaffer offered the following preamble and resolutions, which were adopted:

WHEREAS, Issues were raised and voted upon at the late Conference of the Western Unitarian Churches, which give rise to much discussion as to whether the said Unitarian body in the West shall be *Christian*, believing in God, in immortality and the teaching of Jesus, or merely an association of churches, each one professing, and standing for whatsoever it chooses, not recognizing belief in God, immortality, and Jesus as our great Teacher, as essential; and whereas, it seems desirable that this society should give expression upon the subject, therefore

Resolved, That the First Unitarian Society of Keokuk, Iowa, adheres with firm faith and loving confidence to its declaration made May 7th, 1869, in words as follows:

'No creed or articles of faith shall be adopted by this church as a test of membership; but all are expected to recognize as fundamental truths that God is our loving Father, man our brother, and Jesus Christ our Great Teacher.'

Resolved, That we re-affirm and adhere to the following declaration:

That the object of this church organization is the worship of Almighty God, the cultivation of personal goodness, the diffusion of a fraternal feeling among its members, and that we will encourage and uphold the ministrations of religion, and endeavor to follow the teachings of Jesus Christ, and aid and assist each other spiritually and temporally.

Resolved, That a copy of these proceedings be furnished to *Unity*, and the UNITARIAN, Chicago, the *Christian Register*, Boston, and the Secretaries respectively of the American

Unitarian Association and of the Western Unitarian Association.

J. H. ANDERSON, Chairman.
CHARLES P. BIRGE, Sec'y.
KEOKUK, June 20, 1886.

LITERARY NOTES.

It is reported that Mr. Beecher will deliver 55 lectures in England.

There are 700 religious and denominational newspapers published in the United States.

Sixty-two sermons of Rev. Heber Newton have up to this time been published in *The Day Star* of New York.

The volume of the Famous Women Series dealing with Susanna Wesley will be published in a few days by Roberts Bros.

Prof. Shackford has resigned his chair in Cornell University, and returns to the vicinity of Boston to devote himself to literary work.

A new organization, termed the Teachers' National Reading Circle, has been formed for the purpose of helping teachers in self-culture.

A new portrait of Nathaniel Hawthorne is the frontispiece to the July *Harper's*. It is a likeness taken in his prime, and is considered by many the best of his few portraits.

Rev. Oscar C. McCulloch, pastor of Plymouth church, Indianapolis, has compiled a small hymn, tune and service book, which is published by George H. Ellis, Boston.

We are sorry to learn that the *Jewish Reformer*, the paper started a few months ago by Rabbi Kohler and others to be the organ of advanced Judaism, has been discontinued.

Two strong, courageous essays are published in the Philanthropist Series: *The White Cross*, by the Rt. Rev. Henry C. Potter, D.D., and *The Sacredness of Motherhood*, by Mrs. Elizabeth Powell Bond.

"The Present Aspect of the Labor Problem" is the title of a small volume, just published, containing four sermons of Rev. Heber Newton. It can be obtained by addressing *The Day Star*, 335 Fourth Ave., New York. Price, 20 cents.

Lee & Shepard have in press an elaborate treatise on "The Family" from the historical and sociological points of view, by the Rev. Charles F. Thwing. The work draws largely from standard European sources, and deals with modern phases of the subject in a positive way.

Dr. Alfred R. Wallace, the eminent naturalist, who shares with Darwin the discovery of the principle of natural selection as a factor in evolution, is to visit this country in the autumn. He will deliver eight lectures before the Lowell Institute, and will also make a lecture tour of the country.

Thinking of the "Autocrat of the Breakfast-Table", says an English paper, reminds one of those exquisite lines of his which are so applicable to himself:

> Call him not old whose visionary brain
> Holds o'er the past its undivided reign;
> For him in vain the envious seasons roll
> Who bears eternal Summer in his soul.

What Joaquin Miller has to say as to the writing of poetry appears in the July *Lippincott*. "This year", he says, "God willing, I shall stop writing and in a small way take up the law again. For a man who writes constantly cannot think much. And a man who does not think much ought not to have much to say."

We asked the name of the author of the poem, "The City of the Living", which we printed in our last issue. One correspondent answers: "Elizabeth Akers Allen." Another: "The poem may be found in the poems of Elizabeth Akers (Florence Percy), Boston, Ticknor & Field, 1876, page 81. Blue and gold edition." For these and other replies, thanks!

Björnstjerne Björnson, the Norwegian poet, who has been living in Paris for the last three years, has returned to his home in the Norwegian mountains. He intends to devote himself wholly to literary work, and to avoid taking any active part in the public and political affairs of the country, to which he gave so much of his time during the late constitutional conflict.

BURGLARS IN PARADISE. By Elizabeth Stuart Phelps. The Riverside paper series. Houghton, Mifflin & Co., publishers. This book of over 200 pages is in part a sequel to "An Old Maid's Paradise", yet is a complete story in itself. It is as fresh and breezy as the sea winds, and brimful of humor, underlying which is a good deal of sound philosophy. It is just the book to carry with one to the farm house or sea shore. One takes an equal interest in mistress, maid and dog.

M. A. W.

The *Century* Co. of New York has for several years been engaged in preparing a dictionary of the English language, of which Professor William D. Whitney, of Yale College, is editor-in-chief,—the purpose being to make a more comprehensive work than has yet appeared in popular form: to include, in addition to a very full collection of individual words in all departments of the language, all technical phrases, not self-explaining, in law, the mechanical arts, the sciences, etc.

The Atlantic Monthly for August, besides its continued stories by Bishop, James and Craddock, four short poems and some good book reviews, contains articles as follows: "The Indian Question in Arizona", by Robert K. Evans; "On the Benefits of Superstition", by Agnes Repplier; "Six Visions of St. Augustine", by Octave Thanet; "The Two Browns", (a story) by Sarah Orne Jewett; "Domestic Economy in the Confederacy", by David Dodge; "Individual Continuity", by Andrew Hedbrooke.

Mr. Gilman, in the *Unitarian Review*, says of Count Goblet d'Alviella's work on the *Contemporary Evolution of Religious Thought in England, America and India*, "A second examination of this comprehensive sketch of the later manifestations of advanced religious thought only increases the admiration which the first perusal of it afforded. We heartily recommend it to our readers as a most candid and sympathetic work, written with great charm of exposition and a religious tone of the first order."

The Andover Review for July contains the following named articles:

"Is Christian Union to be Organized?" by C. A. L. Richards, D.D., and Samuel L. Caldwell, D.D.

"Natural Law in the Spiritual World", by Rev. Edward A. Lawrence.

"A Political Positivist" (Machiavelli), by Noble C. Butler.

"Some Thoughts About Capital and Labor", by Hon. H. B. Metcalf.

Also, under the heading "Sociological Notes", a very suggestive account, by Rev. S. W. Dike, of investigations which have been made into the religious condition of some of the country districts of Vermont.

Rev. Henry Ierson, well known to American Unitarians, in his speech at the Annual Unitarian Soiree in London, paid a high compliment to our friend Rev. J. T. Bixby. In referring to his book on the "Similarities of Physical and Religious Knowledge", he "asked the meeting to bear specially in mind Mr. Bixby's book, saying that they had not the slightest idea of the extreme value of that book at this particular moment in the history of European and especially English thought. They would find very little dogma in the book, and the only complaint which could be brought against the author was that he had not set himself to advance the distinctive principles which were called by the Unitarian name; but the book went below those principles and went down to the very foundations of religion itself. He hoped they would take care to carry the book home with them."

"AS A FATHER PITIETH HIS CHILDREN."

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismissed
With hard words, and unkiss'd;
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet,
And I, with moan
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins ranged there with careful art,
To comfort his sad heart.
So, when that night I pray'd
To God, I wept, and said,
Ah, when at last we lie with trancéd breath
Not vexing Thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."

—*Coventry Patmore.*

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these news columns.*

Ministers, Sunday-school superintendents and teachers, and church workers, everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items; but as soon as one of interest occurs, send it immediately on a postal card.—EDS. UN.]

Rev. Ida C. Hultin, of Algona, Iowa, is enjoying a vacation visit among old friends in Sherwood and Athens, Michigan.

Rev. John Snyder, of the Church of the Messiah, of St. Louis, is spending the summer with his family at Geneva Lake, Wis.

Dr. Robert S. Kirkpatrick, a graduate of the medical school of the Iowa State University, hopes to enter the Meadville Theological School in September.

Mr. L. D. Cochrane, who has for two years past been preaching at Sherwood and Athens, Mich., purposes entering the Meadville Theological school this fall.

Rev. Arthur M. Judy, of Davenport, Iowa, went the first of July to the old home at Troy, Ohio, whence he expected to go to some place of quiet rest for the summer.

Rev. Mary A. Safford, of Sioux City, Iowa, and Rev. Marion Murdock, of Humboldt, Iowa, are spending a part of their vacation at the quiet home of the latter, in Humboldt.

Rev. Arthur Beavis and wife, of Iowa City, Iowa, have gone to their old home in Peoria, Ill., to spend the greater part of the vacation. They will make various short trips from there.

Rev. B. F. McDaniel, of Salem, Mass., is visiting California and Oregon. In the midst of his recreation he will turn aside to do a little missionary work in Santa Barbara and San Diego.

Rev. S. S. Hunting, of Des Moines, Iowa, is spending the summer on his Minnesota farm,

near Wells. He attended the annual meeting of the "Association of Charities and Corrections" at St. Paul.

Rev. H. H. Barber has been re-elected a professor at the Meadville Theological school for the term of five years. He has been in his present place now two years, and has been doing a quiet, but very strong, influential and excellent work.

Mr. Francis Channing, who has just been elected to parliament in East Northamptonshire, England, is a Boston boy, being the son of the late Rev. William H. Channing, of Brook Farm memory, and a brother-in-law of Edwin Arnold, the poet-editor.

The Unitarian grove meeting at Weirs, N. H., closes Sunday, August 1, with a sermon at 10.30 A. M., by Rev. Fielder Israel, of Salem, Mass., and 2.30 P. M., by Rev. John Cuckson, Springfield, Mass., and a conference and praise meeting at 7.30 P. M., conducted by Rev. J. L. Seward, of Lowell, Mass.

The Universalists of the eastern states are to hold Grove meetings at Wiers, N. H., August 3 to 8, at Queen City Park, Burlington, Vt., August 10 to 15, and at Good Luck, N. J, August 21 to 25. Interesting programmes of sermons, lectures, addresses, music, readings and excursions are offered at all.

It is with sorrow that we record the death of Rev. C. H. A. Dall, for thirty years past, or more (if we mistake not) our Unitarian missionary in Calcutta, India. We hope in our next number to give an account of the work which he has done, and the outlook for Unitarianism in that interesting land.

The Board of Directors of the American Unitarian Association, at its last meeting, passed unanimously the following resolution: "*Resolved*, That the Directors of the American Unitarian Association would convey to Rev J. T. Sunderland their thanks for the energy, faithfulness and interest with which he performed his duties as Western Agent."

Rev. C. W. Wendte is making a missionary tour through Oregon and Washington territory. He has visited Salem, Portland, Vancouver and Walla Walla, and will go to Spokane Falls, Tacoma, Olympia and Seattle. At Vancouver he preached on "What Do Unitarians Believe?" in the Presbyterian church, and was introduced by the minister, who afterwards, while carefully stating his dissent from many of the views presented, yet moved a vote of thanks to the preacher because of the charitable and courteous manner in which he had treated the questions involved.

Chicago.—On a recent Sunday Unity Church adopted a simple covenant. Fifty persons joined the church.

—On July 4th Rev. A. D. Mayo preached at Unity. At the Third Church on the same day, a service of patriotism was held, with short addresses by several speakers.

—Rev. Theodore W. Haven, the son of Bishop Haven, who has become Unitarian in his views and has preached a number of times in our pulpits, preached the last Sunday before vacation, for Dr. Thomas, of this city. He will spend his summer in the East.

—The address of Rev. David Utter, while he is abroad, will be the American Exchange, 449 Strand, London.

—Rev. J. V. Blake and family are spending a few vacation weeks at Twin Lakes, Wis.

—Rev. J. L. Jones spends most of his summer in Chicago looking after his new church which is fast approaching completion. He and Mr. Gannett will run up into Wisconsin for a week in August.

—Rev. T. G. Milsted has preached through the month of July to good congregations. But his church will be closed through August, and he will be off on a trip to Denver, Salt Lake City, San Francisco, Portland, Oregon, Vancouver's Sound, and by the Northern Pacific Railway and St. Paul home for work again September 1.

—Rev. Charles A. Allen and wife have been spending a week with friends here on their way from New Orleans to New England. They speak encouragingly of their work in New Orleans.

Boston. — The South Congregational Church has called and will soon ordain a colleague with Edward Everett Hale. The new man is a graduate of the last class of the Cambridge Divinity School, and curiously enough bears the honored name Edward Hale, though we understand he is not, as one would imagine, a relative. We can hardly help thinking of Dr. Hale's story, "My Double"; but we will not think in this connection of the last part of the title of the story, "How He Undid Me".

—There are two regular union services every Sunday maintained by our churches in Boston proper, throughout the summer, besides which, several of the more suburban churches remain open. The union services of King's Chapel, First, Second, Arlington Street, and Hollis Churches are in the Second Church (Rev. E. A. Horton's); while the Church of the Disciples, South Congregational, Unity Church and the New South Church worship in the last named of these. Further, union services are held every Sunday morning (through July and August) in the Channing Hall of the new Unitarian building. So that Boston is well provided for during the summer.

Ann Arbor, Mich.—Six persons joined the church on the last Sunday before Mr. Bixby closed his work. The service was a very rational, earnest and beautiful one. Dr. Bixby has won the love and esteem of all who have come in contact with him; he is not only a very scholarly and instructive preacher, but a most excellent pastor.

Beatrice, Neb. — The Young Society here, which is prospering so well under the leadership of Rev. Geo. H. Hastings, has decided to build, without delay, upon the new lot which they bought in the early spring.

Bedford, Mass.—After several years' omission, caused by lack of a settled minister, the church in this place has recently restored the communion service as a recognized and stated rite of the church. The first observance after the interregnum is described as a very tender and helpful service in which nearly all the congregation, old and young, took part.

Boulder, Colo.—Rev. C. G. Howland, of Lawrence, Kansas, is spending his vacation preaching here. The Unitarian Church has extended a call to Mr. Johannot of the Cambridge Divinity School to become its pastor.

Canova, Dak.—Mrs. H. L. Clark is doing missionary work here, in the neighborhood of her summer home; reading a sermon each week to a company who gather to listen, and superintending a Union Sunday-school.

Chicopee, Mass.—The Unitarian Society, which has been without a pastor for several months, since Mr. Heizer resigned, has called Mr. Haywood of South Boston, formerly of Holyoke.

Clinton, Mass.—Mr. James C. Duncan, who graduated last year from Meadville, and has since taken a year's study at Harvard, has been ordained and installed as minister of the Unitarian Church here. Mr. Duncan is a devoted and able man, and we expect good things from him.

Denver, Col.—On July 5th, Rev. T. J. Van Ness, pastor of the Unitarian Church here, was married, and started with his wife for a summer in Europe.

Greeley, Colo.—The Unitarian Society is pushing forward vigorously to get a home of their own. We learn that the erection of the new church has begun.

Greenfield, Mass.—The closing exercises of the Prospect Hill School were excellent, the address by Dr. E. E. Hale being especially inspiring. This Unitarian School for young ladies, under the management of Prof. Parsons, is steadily growing in favor. It deserves, however, to be much more widely known, and more largely patronized than it is.

Hartford, Conn.—The pastor, Mr. Kimball, has a vacation of two months; but the church will be kept open every Sunday for a combined service of Sunday-school and congregation. At the close of the last service held by the pastor before the vacation, an informal meeting of the society was called, and very warm expressions made as to the regard in which the pastor is held, and the appreciation felt of the value of his labors. At the closing meeting of the Evolution Class, which Mr. Kimball has been teaching through the year, a handsome autograph album was presented him containing the names of the members of the class, and between each leaf a "greenback;" the whole being a token of the regard of the givers, and their sense of the value of the class.

Helena, Wis.—The pretty and home-like little Unitarian Chapel, which the friends here have been very earnestly working for a year or more past to get built, is done, and will be dedicated Sunday, August 8, Rev. J. Ll. Jones, of Chicago, having charge of the services. This neighborhood is the home of Mr. Jones' brothers and other relatives, and it is mainly through their efforts, and the efforts of Mr. Jones himself, that both the chapel and the Unitarian Society connected with it have come into being.

Hobart, Ind.—The Unitarian Church at this place is in a very unique sense "The People's Church," having been carried on during almost its entire history of some twenty years, by lay leaders, aided by the occasional services of a minister from abroad. Hobart is a very small Western town, with three or four other churches, yet the Unitarian audiences are the largest in the town and the Sunday-school as large as all the other schools combined, so we are told. This summer the church is being thoroughly repaired and the freshly papered walls hung with portraits of great religious teachers. Rev. Mr. Jennings has preached here once a month for the past two years and has won a warm place in all hearts by his strong and earnest Christian teachings.

Indiana.—The Unitarian Church at La Porte will be closed until the first Sunday in September. Mr. Jennings will give his vacation to missionary work in the State.

Keene, N. H.—The Unitarian Society has sent Rev. Kristofer Janson $51 for his Church, and has raised money to provide two weeks' board for twenty-one children, in connection with the "Country Week." On Flower Sunday the minister, Rev. G. W. Gallagher, baptized sixteen children. The church services will be kept up through the summer, and Mr. Gallagher will take his vacation in the autumn.

Lake Mills, Iowa.—From Thursday evening, July 8th, to Sunday evening, July 11th, Rev. S. S. Hunting, Rev. O. Clute, and Mr. O. D. Eno, held meetings in the "Christian" church of this town.

Minneapolis, Minn.—The Minneapolis papers say that the new church which Mr. Simmon's Society is building is to be ready for occupancy in the early autumn.

—Rev. Kristofer Janson acknowledges $1880, received up to July, to be applied in rebuilding his new Scandinavian Church blown down last spring. Five thousand dollars was the estimated sum needed to repair damages and complete the building. Let others send in their contributions.

—The Universalists, who have already three churches in the city, are now moving to establish a missionary work among the Scandinavians. Mr. Dellgren, a young man who has just graduated with honor from Lombard University, Galesburg, Ill., has come to take charge of the new movement.

Manly, Iowa.—On Sunday, July 4, the people came together in the grove of Mr. William Wadsworth to listen to preaching at 11 A. M. and at 2.30 P M., by Mr. Clute. The day was pleasant. To most of the people our thought was new, but they gave it appreciative hearing.

Meadville, Pa.—The friends here are deeply saddened by the death, after only a week's illness, of Miss Annette van E. Huidekoper, daughter of Mr. Alfred Huidekoper. President Livermore and Prof. Barber officiated at the funeral. Miss Huidekoper was deeply interested and active in the Unitarian Church, the Theological School and all the charities of Meadville. She will be widely missed and mourned.

Northfield, Mass.—The Unitarian Sunday-school recently had a Memorial Service in commemoration of Clesson Mattoon, one of its bright boys who was drowned the preceding week. His picture will be hung in the Sunday-school room among the other memorial portraits that adorn the walls.

—The parish library has had a substantial addition of volumes to its shelves, selected by the pastor.

North Platte, Neb.—This growing town is in the centre of an important and rapidly developing section of the great state of Nebraska, a state with an area more than nine times as great as Massachusetts. It has a good Unitarian church building, just put in good repair, and a few faithful people who stand loyally by our cause. But only during a small part of its life has this society had the presence and work of a minister. Today in the whole state of Nebraska there are but two Unitarian ministers in active work,—one at Omaha and one at Beatrice. Yet everywhere a man with a message can get a hearing, and in the larger towns societies can be established. Mr. Clute visited North Platte and preached in the church on June 27. A man who has the grit will find in North Platte a most interesting field.

Northwood, Iowa.—Mr. O. D. Eno, of this town, will spend a month in visiting the families of the county, selling Unitarian books, and distributing Unitarian tracts to those who wish them.

Portland, Oregon.—Rev. C. W. Wendte has recently preached here two Sundays. He writes: "Too much cannot be said in praise of the pastor (Rev. T. L. Eliot) and his work."

Philadelphia, Pa.—An earnest effort was made by the Spring Garden Society to keep their church open all summer, but so many of the members are away that the effort fails.

—Though the First Church is closed, its public ice water fountain goes on doing its beneficient work all these warm summer days: an effective helper of the temperance cause and a strong foe to the saloon.

—Excellent Sunday afternoon concerts are being held regularly in Fairmount Park, which are attended by multitudes and are a great blessing, especially to the working people.

Quincy, Ill.—Rev. Mr. Tunis has gone East for a few weeks. He will preach for the newly organized Unitarian Society at 123d street, New York City.

Rock Falls, Iowa.—Again on Thursday evening, June 30, and on Sunday evening, July 4, good congregations gathered in a hall in this village, to listen to discourses by Rev. O. Clute. The people have organized a working society, to include both men and women, have rented a hall, and are repairing and furnishing it. They intend to have regular meetings for work and worship, and to have a preacher as often as possible.

West Newton.—The Allen Brothers' English and Classical School goes on as prosperously as ever. The school should not be called Unitarian, though it is in charge of Unitarians "to the manor born;" but it is one to which parents in our body, or any other, may well send sons and daughters, assured that they will be afforded opportunities of the very first order for obtaining a good academic or practical education.

THE NEW CHAUTAUQUA PROGRAMME OF LECTURES.

The Summer School of the New Theology, at Chautauqua Lake, began July 24, and will close Aug. 9. Up to date (Aug. 1.) there have been lectures and sermons by Dr. J. G. Townsend, the president of the school; Dr. A. P. Peabody, of Cambridge, Mass.; President A. A. Livermore, of Meadville; Prof. H. H. Barber, of Meadville; Rev. Dr. Cone, President of Buchtel College; Rev. F. H. Chase; Rev. L. W. Mason; Prof. S. G. Love; Doctor Atwood, President of the Canton Theological School; Rev. Dr. Bixby; Miss Mary F. Eastman, and Rev. Dr. Rexford.

The programme from Aug. 1 to the close of the school will be as follows:

Sunday, August 1.

11.00 A. M. Sermon, by Miss Mary F. Eastman, Tewksbury, Mass. Subject, "Immortality."

2.30 P. M. Sermon, by E. L. Rexford, D.D., of Detroit, Mich.

7.30 P. M. Sermon, by I. M. Atwood, D.D., Canton, N. Y.

4.00 P. M. Addresses to Sunday-school children.

Monday, August 2.

8.30 A. M. Devotional meeting.

9.30 A. M. Lecture, by Doctor Townsend. Subject, "Utopia."

11.00 A. M. Lecture, by Thomas Hill, D.D., Ex-president of Harvard University. Subject, "The Postulates of Revelation."

2.30 P. M. Lecture, by Rev. J. T. Bixby, Ph.D., Ann Arbor, Mich. Subject, "Relations of Religion and Science."

7.45 P. M. Sermon.

Tuesday, August 3.

8.30 A. M. Devotional meeting.
9.30 A. M. Lecture, by Hon. Obed Edson, Sinclairville, N. Y. Subject, "Geology."
11.00 A. M. Lecture, by Doctor Peabody. Subject, "Ethics of the Hebrew Scriptures."
2.30 P.M. Lecture, by Doctor Hill. Subject, "Postulates of Revelation."
7.45 P. M. Sermon, by Doctor Bixby.

Wednesday, August 4.

8.30 A. M. Devotional meeting.
9.30 A. M. General discussion on "The New Theology", led by Doctor Townsend.
11.00 A. M. Lecture, by Doctor Hill. Subject, "Postulates of Revelation."
2.30 P. M. Lecture, by Doctor Peabody. Subject, "Christian Ethics."
7.45. Sermon, by Rev. J. T. Sunderland, Chicago.

Thursday, August 5.

8.30. Devotional meeting.
9.30. Lecture, by Doctor Peabody. Subject, "Relation Between Æsthetics and Morals."
11.00 A. M. Lecture, by Rev. J. T. Sunderland. Subject, "The Religion of Longfellow."
2.30 P. M. Lecture, by Rev. Geo. W. Cutter, Buffalo.
7.45 P. M. Concert.

Friday, August 6.

8.30 A. M. Devotional meeting.
9.30 A. M. Lecture, by Doctor Peabody. Subject, "The Ethics of the Positive Philosophy."
11.00 A. M. Lecture, by Doctor Hill. Subject, "The Postulates of Theology."
2.30 P. M. Lecture. by Rev. G. E. Gordon, of Milwaukee, President of the American Humane Association.
7.45. Sermon or Lecture, by Rev. Rush R. Shippen, of Washington, D. C.

Saturday, August 7.

8.30 A. M. Devotional meeting.
9.30. Lecture, by Doctor Peabody. Subject "The Stoics."
11.00 A. M. Lecture, by Rev. J. T. Sunderland, Chicago. Subject, "Social Science."
2.30 P. M. Lecture, by Rev. Gustavus E. Gordon, of Milwaukee, Wis.
7.45. Entertainment.

Sunday, August 8.

11.00 A. M. Sermon, by Rev. Rush R. Shippen, of Washington, D. C.
2.30 P. M. Sermon, by Rev. J. T. Sunderland, of Chicago.
4.00 P. M. Children's meeting.
7.45 P. M. Sermon, by Rev. Geo. W. Cutter, of Buffalo, to be followed by the Lord's Supper, administered by Doctor Townsend.

The meetings are held at Lakewood, (Lakewood station, on the N. Y. P. & O. Ry.) on the south shore of Chautauqua Lake, four miles from Jamestown. The grounds are as fine as any on the lake. Board and lodging may be secured upon the grounds, at cottages, for one dollar a day, on at the large hotels for two dollars a day.

CALENDAR FOR AUGUST.

A Thought Gem for Every Day.

(Selected from Tennyson by Mrs. E. E. Marean.)

1. S. Fear no more * * * or if you fear,
Cast all your cares on God; that anchor holds.

2. M. Each month is various to present
The world with some development.

3. T. A man is not as God,
But is most God-like, being most a man.

4. W. Men may rise on stepping-stones
Of their dead selves to higher things.

5. Th. The highest is the measure of the man.

6. F. Manners are not idle, but the fruit
Of loyal nature, and of noble mind.

7. S. Howe'er it be, it seems to me,
'Tis only noble to be good.

8. S. Speak to Him thou, for He hears, and spirit with spirit can meet—
Closer is He than breathing and nearer than hands and feet.

9. M. Let knowledge grow from more to more,
But more of reverence in us dwell.

10. T. Faith and unfaith can ne'er be equal powers;
Unfaith in aught is want of faith in all.

11. W. Better not be at all than not be noble.

12. Th. Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

13. F. Faith has centre everywhere,
Nor cares to fix itself to form.

14. S. Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

S. One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

16. M. Freedom slowly broadens down
From precedent to precedent.

17. T. The old order changeth, yielding place to new,
And God fulfills Himself in many ways.

18. W. Because right is right, to follow right
Were wisdom in the scorn of consequence.

19. Th. We are ancients of the earth,
And in the morning of the times.

20. F. The woman's cause is man's; they rise or sink
Together, dwarfed or God-like, bond or free.

21. S. There lives more faith in honest doubt,
Believe me, than in half the creeds.

22. S. O living will, that shalt endure. * * *
Flow through our deeds and make them pure.

23. M. Our wills are ours, we know not how,
Our wills are ours to make them Thine.

24. T. Cry, faint not, climb; the summits slope
Beyond the furthest flights of hope.

25. W. Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure.

26. Th. O yet we trust that somehow good
Will be the final goal of ill.

27. F. Beauty, Good and Knowledge are three sisters * * *
And never can be sundered without tears.

28. S. Sweet is it to have done the thing one ought.

29. S. Every cloud that spreads above
And veileth love, itself is love.

30. M. My own dim life should teach me this,
That life shall live for evermore.

31. T. I can but trust, that good shall fall
At last—far off—at last, to all;
And every winter change to spring.